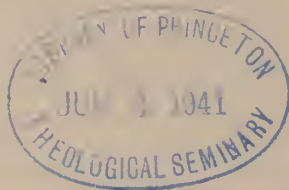


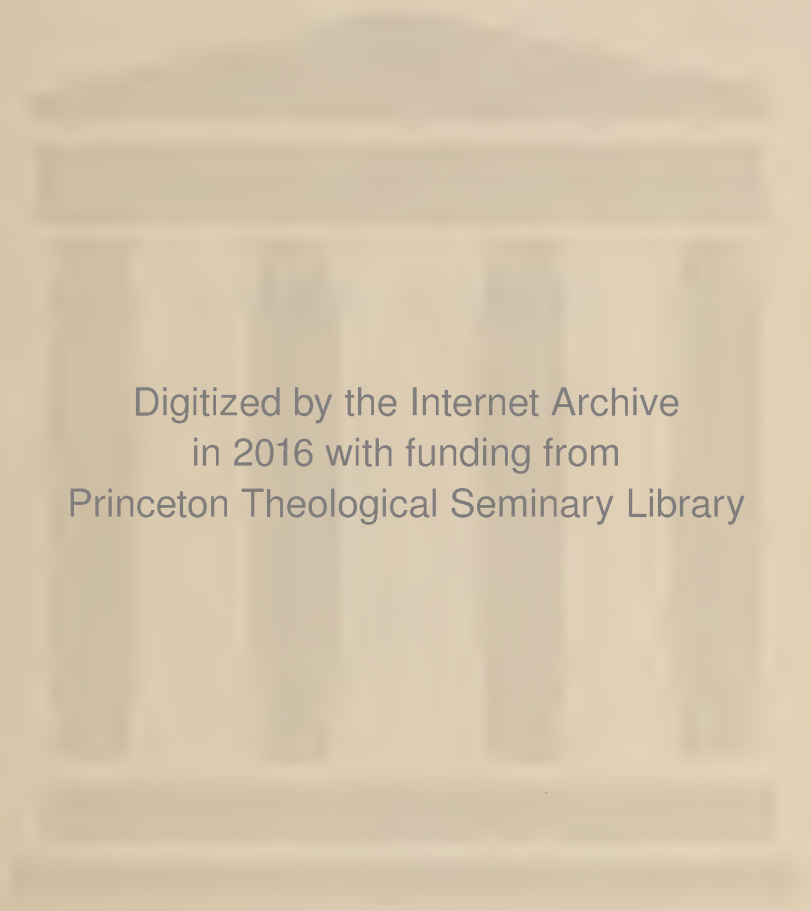
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**The Princeton Seminary
Bulletin**



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MAY, 1917-1926

NUMBER 1

Commencement Number



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Vol. XI

PRINCETON, N. J., MAY, 1917

No. 1

The One Hundred and Sixth Annual Commencement

On Sunday morning, May the sixth, the Baccalaureate Sermon was delivered in Miller Chapel by the Rev. J. Ross Stevenson, D.D., who selected as his text II Kings 2:21, "And he went forth unto the spring of the water and cast salt therein, and said, Thus saith the Lord, I have healed these waters." His theme was The Healing Ministry of the Church. He dwelt upon the ailment of humanity which needs to be healed and the source of the contagion. He described the efficacious remedy which has been placed in the hands of the church, the sacrificial salt, the authoritative word to be applied by the consecrated agent. He closed with this appeal:

Brothers in Christ: Great and varied demands will be made upon your ministry. Appeals will come to you in the name of humanity, and you will be asked to feed the hungry, find work for the unemployed and better social conditions. Others will wish to define your work for you in terms of reform and will insist that you enter the arena of moral conflict and fight intemperance, vice, graft and all forms of misdemeanor. Others will expect you to be prophets of new knowledge, who must stand for education and improvement, holding up the loftiest and purest ideals. There is truth and force in all these claims. These things ought ye to do, but they do not fulfill your primary mission, which is to touch the springs of life with a healing, transforming power which will make all other enterprises easy of accomplishment. God has given you a sovereign remedy and a divine message, concerning its efficacy, all summed up in Christ and as His ministers, having laid

hold of Him yourselves, embued with His power, it is your great privilege to apply Him to the sources of all life and service, and see not only a person here and there benefited but a whole community made over. God grant that each of you in his parish may accomplish as much for the spiritual well being of the neighborhood as Elisha accomplished for the physical prosperity of Jericho. Regard your place of service not as a training camp that is soon to be abandoned, but as a society that is to be transformed. Establish yourself as a man of God so that the men of the city will appeal to you as they did to Elisha for divine wisdom and help. And leave behind you the record that your ministry has meant healing, permanent blessing, a city, of Elisha, which means the God of welfare. This we believe is God's will concerning you. To this end we will not cease to pray for you.

On Sunday afternoon at 4 o'clock the Senior Class met in the parlor of Alexander Hall for a meeting of fellowship and farewell.

On Monday afternoon at 2 o'clock the stated meeting of the Board of Trustees was held, and at 4.30 o'clock a reception was given by President and Mrs. Stevenson, at Springdale.

On Tuesday morning, May 8th, the graduating exercises were held in Miller Chapel. The Rev. Wallace Radcliffe, D.D., LL.D., of Washington, D. C., presided in the absence of the President of the Board of Directors. The address to the graduating class was delivered by the Rev. Alfred H. Barr, D.D., on behalf of the Board of Directors. This address is printed below.

The diplomas were distributed to the members of the graduating class by Dr.

Radcliffe. The degree of Bachelor of Divinity was conferred upon the successful candidates by the President of the Seminary, who also spoke briefly but impressively to the graduating class in the name of the Faculty.

After the announcement of the prizes and fellowships and the singing of the class hymn, the President made announcement of gifts and additions to the resources of the Seminary as follows:

The pledge of one hundred and twenty-five thousand dollars by friends of the Seminary, who wish their names withheld for present, for the endowment of the Chair of New Testament Literature and Exegesis.

Thirty-five thousand dollars received for the endowment of the President's Chair.

Fifteen thousand dollars pledged for specific objects.

Eight thousand and fifty-five dollars from the Katherine Dunton estate.

Three thousand dollars contributed by Mrs. Paine and the Misses Gilmor to establish a scholarship in the memory of their father, the Rev. Scott Gilmor, of the class of '59.

Forty-six thousand, seven hundred and fifty dollars received of the William W. Borden legacy which has been set apart by the Trustees for missionary instruction.

THE CLASS OF 1917

The following having completed a regular course of academic study and a three years' course of theological training were awarded certificates of graduation:

George Anthony Avery, Jr.,
Robert Stockton Axtell,
John Baird,
Harold Harvey Baldwin,
Joseph Minton Batten,

Vincent Dee Beery,
Frederick Warner Brown,
Gervas Albert Carey,
John Franklin Bruce Carruthers,
Alfred James Henry Dow,
Earnest Edward Eells,
Charles Frederic Fraser,
Henry Edwin Gebhard,
John David Hayes,
Samuel Clarence Henderson,
Raymond Anthony Ketchledge,
Harold Samuel Laird,
Frank Lewis Miller,
Howard Lower Olewiler,
Joseph Archibald Owen,
Harry Walker Richmond,
Servaas Hofmeyer Rossouw,
Edward George Seel,
Irvin Sturges Shultz,
James Kirkpatrick Stewart,
Harry Edwin Ulrich,
David Bevier Van Dyck.

The following also completed the full course in theology, but are not candidates for graduation because they had not completed a regular course of academic study.

Peter William Abraham deKlerk,
Dirk Christian deVilliers,
Luther Mason Dimmitt.

MEMBERS OF THE CLASS OF 1916

The following have completed the examinations which they were allowed to defer because of providential hinderances were granted certificates of graduation as of the class of 1916:

Albert Bruchhaus,
Thomas Stacy Capers,
George Yeisley Rusk.

FELLOWSHIPS AND PRIZES

were awarded as follows:

The Alumni Fellowship in New Testament and the Archibald Robertson Scholarship to John Franklin Bruce Carruthers.

The Gelston-Winthrop Fellowship in Apologetics to William Thomson Hanzsche.

The Gelston-Winthrop Fellowship in Church History to Joseph Minton Batten.

The Gelston-Winthrop Fellowship in Didactic and Polemic Theology to Richard Veldman.

The First Scribner Prize in New Testament Literature to John Franklin Bruce Carruthers.

The Second Scribner Prize to David Bevier Van Dyck.

The First Robert L. Maitland Prize in New Testament Exegesis to Paul De Witt Twinem.

The Second Maitland Prize to David Rhea Coffman.

The Thanksgiving Prize in the History of Doctrine to Stewart MacMaster Robinson.

BACHELOR OF DIVINITY

The Bachelor of Divinity degree was conferred on the following candidates, who after a college course and a Seminary course, had completed a year of graduate study in Theology in this Seminary in accordance with the terms of the public announcement as follows:

"The Bachelor of Divinity degree is conferred upon matriculated students of the Seminary who hold from an institution approved by the Faculty the degree of Bachelor or Master of Arts, or other certificate of the completion of a satisfactory course in liberal learning, and have also completed a three years' course of theological study in this Seminary or in some other approved theological institution and have been regularly graduated therefrom, and who have meritoriously completed in this Seminary a year of advanced study in theology."

Frank Pearson Anderson, a Bachelor of Arts of the Presbyterian College of South Carolina and a graduate of Union Seminary, Virginia.

George Anthony Avery, Jr., a Bachelor of Arts of the University of Pennsylvania and a graduate of this Seminary.

Joseph Minton Batten, a Bachelor of Arts and Master of Arts of Randolph-Macon College and a graduate of this Seminary.

Charles Dean Cook, a Bachelor of Arts of Park College and a graduate of Auburn Seminary.

Welling Thomas Cook, a Bachelor of Arts of Lafayette College and a graduate of this Seminary.

James Samuel Garner, Jr., a Bachelor of Arts of the Presbyterian College of South Carolina, a Master of Arts of the University of South Carolina and a graduate of Columbia Seminary.

Otis Levi Gilliam, a Bachelor of Arts of Randolph-Macon College and a graduate of the Candler School of Theology.

Robert George Graham, a Bachelor of Arts of Geneva College and a graduate of the Reformed Presbyterian Seminary.

Jan Hendrik Jacobus Grëyvenstein, a Bachelor of Philosophy of the University of Chicago and a graduate of Stellenbosch Seminary. The degree granted in absentia.

Armin Albert Kitterer, a Bachelor of Arts of Heidelberg University and a graduate of Eden Seminary.

Richard Venable Lancaster, a Bachelor of Arts of Randolph-Macon College and a graduate of Union Seminary, Virginia.

Albert Dawson McIlroy, a Bachelor of Arts and Master of Arts of Trinity College, Dublin, and a graduate of Assembly's College, Belfast.

John Edward Brooks McIlroy, a Bachelor of Arts and Master of Arts of Trinity College, Dublin, and a graduate of Assembly's College, Belfast.

John Addison McMurray, a Bachelor of Science of Davidson College and a graduate of Columbia Seminary.

Dirk Henry Middents, a Bachelor of Arts of Dubuque College and a graduate of Dubuque Seminary.

Karl Gustav Nilsen, a bachelor of Arts of Augsburg Seminarium, a Master of Arts of Des Moines College and a graduate of the Seminary of the United Norwegian Lutheran Church.

Stanley Rogers Prince, who has had a course in liberal learning, accepted as an equivalent to a degree in Arts, and a graduate of the Presbyterian College, Halifax.

Klaas Jacob Strate-meier, a Bachelor of Arts of Dubuque College and a graduate of Dubuque Seminary.

Richard Veldman, a Bachelor of Arts of Calvin College and a graduate of the Theological School of the Christian Reformed Church.

Robert Ewing Willson, a Bachelor of Arts of Geneva College and a graduate of the Reformed Presbyterian Seminary.

Hsing Linn Yee, a graduate of Tengchow

College and of the Theological Seminary of Shantung University.

PLANS OF THE GRADUATING CLASS

As far as has been ascertained the plans and engagements of the members of the graduating class are as follows:

M. M. Allison, plans to go to France in some form of philanthropic service.

George Anthony Avery, Jr., assistant in Hope Presbyterian Church, Philadelphia, Rev. J. G. Bolton, D.D., pastor.

Robert Stockton Axtell, assistant in Franklin Street Presbyterian Church, Baltimore, Rev. Harris E. Kirk, D.D., pastor.

Harold Harvey Baldwin, assistant in Pine Street Church, Harrisburg, Pa., Rev. Lewis S. Mudge, D.D., pastor.

Joseph Minton Batten, will study on Church History Fellowship.

Vincent Dee Beery, pastor of the Presbyterian Church at Gallipolis, Ohio.

F. W. Brown, will pursue another year of study.

Gervas Albert Carey, will probably study on the Old Testament Fellowship of Princeton Seminary.

John F. B. Carruthers, assistant in the Church of the Covenant, Washington, D. C., Rev. Charles Wood, D.D., pastor.

P. W. A. deKlerk, will return to South Africa to take up ministerial work.

D. C. deVilliers, will return to South Africa to take up ministerial work.

Luther Mason Dimmitt, plans to undertake mission work in Western Canada for the summer and later a pastorate in Oklahoma.

Á. J. H. Dow, will study as a graduate student in Princeton Seminary next year and afterwards serve as a foreign missionary.

Earnest E. Eells, pastor Presbyterian Church, Boonville, N. Y.

Leone M. Fornataro, pastor of the Italian Presbyterian Church, Bernardsville, Pa.

Charles F. Fraser, assistant Scotch Presbyterian Church, New York City, Rev. Robert Watson, D.D., pastor.

Henry E. Gebhard, pastor of the Presbyterian Churches, Ocean View and Frankford, Del.

John D. Hayes, missionary in Shantung, China.

Samuel C. Henderson, missionary to South America.

Raymond A. Ketchledge, pastor of the Presbyterian Church, Camp Hill, Pa.

George John Kilgus, plans are still uncertain.

Harold Samuel Laird, pastor of the Arlington Presbyterian Church, Baltimore, Md.

Frank Lewis Miller, pastor of the Presbyterian Church, Sterling, N. J.

Howard Lower Olewiler, plans not yet determined.

Joseph Archibald Owen, pastor of the Presbyterian Church, Strawn, Texas.

Harry Walker Richmond, assistant in the Presbyterian Church, Grove City, Pa., Rev. F. Paul McConkey, pastor.

Servaas Hofmeyer Rossouw, will return to South Africa to take up ministerial work.

Edward George Seel, will serve as missionary in Chile.

Irvin Sturges Shultz, pastor of the Presbyterian Church, West Collingswood, N. J.

James Kirkpatrick Stewart, pastor of the Presbyterian Church, Roslyn, Washington.

Jacob Rush Stoner, plans not yet determined.

Harry Edwin Ulrich, pastor Presbyterian Church, Milroy, Pa.

David Bevier Van Dyck, will study another year as Newberry Scholar of the Presbyterian Board of Education.

It is not possible to state definitely the plans of all the Graduate Students, but among their plans are the following:

Frank Pearson Anderson, pastor of the Presbyterian Churches of Woodruff and Center Point, S. C.

C. D. Cook, pastor of the Presbyterian Church at Paoli, Pa.

W. T. Cook, returns this summer to Korea.

William DeGroot will study another year in Princeton Seminary.

Samuel Edgar will take a mission church in the West until the way is open for his return to Syria.

James Samuel Garner, Jr., pastor of the Presbyterian Church, Mullins, S. C.

Otis Levi Gilliam, will study another year in Princeton.

William Thomson Hanzsche, will study next year as Fellow in Apologetics.

Mebane Ramsay, Y. M. C. A. work in Europe.

Klaas Arthur Stratemeier, will study next year in Princeton.

Richard Veldman, will study next year as fellow in Didactic and Polemic Theology.

Richard Venable Lancaster, pastor of the Memorial Presbyterian Church, Wilkes-Barre, Pa.

Hsing Linn Yee, professorship in the Theological Seminary of Shantung Christian University.

Among the Partial Students:

Roy W. Achor, pastor of the Presbyterian Church, Coweta, Okla.

William Gibson, pastor of the Harrington and Felton Presbyterian Churches, Delaware.

Kuang Ch'ing Liu, returns to China to enter upon his ministerial work.

Address to the Graduating Class

BY

The Reverend Alfred H. Barr, D.D.

What I have to say to-day I want to say as briefly and directly as possible. If I succeed in doing this perhaps you may remember some shreds and patches of what is said, although I am not over-sanguine as to this. Not long ago I asked a recent graduate of the Seminary whether he remembered the charge delivered to his class. He said he did not. Then I asked him whether he remembered who had delivered the charge, again he said "no," adding, however, "I can tell you what I do remember. I remember our class communion, and shall until I die." My mind travelled back twenty-one years to the day when I stood where you stand. I do not remember the charge, and I do not remember who gave it, but I can tell you what I do remember, I remember the singing of our class hymn, remember the sense of hallowed and intimate fellowship with my brothers which came over me, the feeling that we had burned our bridges behind us, that a great new day of final dedication had come, that henceforth we were in a new sense God's men. As we sang we caught a glimpse of "One high and lifted up." If there was the cry in our hearts "Woe is me I am a man of unclean lips," there was the live coal from off the altar and the other glad cry, "Lo! this hath touched thy lips and thine iniquity is taken away and thy sin forgiven." As certainly as we heard the voice of the Lord saying "Whom shall I send and who will go for us," the Lord heard the answer of our hearts, "Here am I, send me." In some ways this hour from the point of view of you young men, is too big for men to do much with it. You will soon forget what they say or do, but

if you will have it so, God can make it a great hour, and doubtless He will do so.

With your faces before me, with this hour in mind, I have been rereading St. Paul's second Epistle to Timothy. From its martial strains I have chosen three trumpet notes, which the Apostle sounds again and again.

"Stir up the gift of God which is in thee through the laying on of my hands."

"Suffer hardship with me, as a good soldier of Jesus Christ."

"Preach the word."

I. "Stir up the gift that is in you." "Awake, awake! put on thy strength." If you are not awake, the strength will not be put on. Classes vary. Some of them are more vital, more alive and responsive than others. Is the gift that is in this class stirred up, the gift that is in it through the laying on of apostolic hands not in ordination, but through these three years, in benediction and instruction, the gift that is in you through fellowship with kindred spirits, through study of God's word, through fellowship with Jesus Christ, a gift that quickens every faculty and deepens every capacity? Is it stirred up? My study was chilly the other day. A fire had been kindled in the grate, but had been forgotten. I stood by the grate. The fire had died down. There were some ashes but there was plenty of coal. I stooped and stirred up the fire. In a moment I was rewarded by the cheery glow and merry crackling of the flames. Nothing was added. The materials were all there. All that was needed was the stirring up. That is the meaning of the Apostle's expression. The word fire is embodied in it. It means to "inflare," to "rekindle." Remember this is in the future. The fire burns low. The ardent spirit chills. Conditions are not always favorable. But remember this trumpet note, "Stir up the gift." The fire is there. God first kindles it. Stir it up. And now, just now, see that it is stirred up. See that all carelessness, all trifling, all neglect, all laziness, are entirely burned out of you. The world in its present mood, in its present need, the world all awake, all aflame, cannot use you, cannot bear with you otherwise.

"Stir up the gift that is in you," the gift that is "not fearfulness." Stop there for a moment. Fearfulness, timidity, always a curse to spiritual leadership, are doubly so to-day. Paul and Timothy lived in a dangerous world. We are living in a dangerous world

to-day! The gift that is in you is not timidity but *courage*. It must be stirred up, and kept stirred up. Courage there must be that will carry you if need be wherever dangerous duty calls other men, carry you to trenches and battle fronts, courage that may win for you as for Pastor Nick of Lille almost every badge of merit a grateful country can bestow; courage that will carry you as it has carried so many others over yonder sacred threshold to perils and hardship and sacrifice in distant lands, which none but Christ shall know, and He alone shall reward. But courage there must be, I emphasize it, that will carry you into pulpits of our own land, to declare there with no uncertain sound the wrath and love of God. No place on land or sea needs courage more. To compromise to feel out lines of safety, to wait until this or that storm blows over, is treason. The gift that is in you is not "fearfulness but power and love and discipline."

I am glad that Paul thought of Timothy's mother, and of his grandmother in this connection. It is as though he stooped beside each man of you to-day and said, "My boy I knew your mother. She was a good woman. I knew your grandmother, she was a good woman. What are you? Is the fire that burns in your soul worthy of the altars of their sacrifice and love?" There is another thing I remember back there twenty-one years ago. I remember the faces of the women gathered there that day; the faces of some godly women in Princeton, who yearned over those outgoing lads as though they were their own sons; the faces of our mothers after the flesh and spirit, to whose waiting spirits a great day of the Lord had come. I am glad the Apostle remembered Eunice and Lois. See that you do the same. It will help you to stir up the gift. Get down on your knees to-day and thank God for godliness planted somehow as a seed within us by the motherhoods of the past.

But there is something more. Not every man has a Lois and a Eunice behind him. Our fathers have not all been men of piety. There is another source of spiritual ancestry—the Church. This is what Paul means when he speaks of the laying on of hands, his own hands here, elsewhere, the laying on of the hands of Presbytery, that sets you apart for the special office of the ministry. When the hour comes, as it soon will to most of you, to kneel down and feel upon your bowed heads

the touch of many hands, may there come fresh realization of what it means to enter the great army of Christ's ambassadors. Compassed about with a great cloud of witnesses, the generations that have gone out before you from these halls, the multitude whom God has raised up in every land and every age, may the vastness, and dignity and glory of that blood-bought army enthral your hearts. May you say as they have said,

"Not for weight of glory,
 "Not for crown and palm,
 "Enter we the army,
 "Raise the warrior psalm;
 "But for love that claimeth
 "Lives for whom He died."

II. It is easy now to sound the next trumpet note. "Suffer hardship with me as a good soldier of Christ Jesus," "Take your part in suffering," "Take your share of suffering." Your share is out there on the field of battle waiting for you. If you do not go out to meet it, it will fall on some one else. I am afraid some of Timothy's share fell in Paul. The mark of the good soldier of Christ Jesus is not willingness to take his share of suffering, it is the actual taking of it. It is there, if he is not taking it, if he is not getting hurt, it is because he has kept away from the fighting. It is a great temptation to let other people do our fighting for us. There are plenty of timorous Timothies who are not afraid of work, but they are afraid of wounds, they do not want to get hurt. What Paul tries to make plain is that if you are not getting your share of wounds, it is because you are not in the fight. The fighting is there, but you are not in it. You may be good preachers, good pastors, but you are not good soldiers. You may have souls for your hire, but you will have no scars, will not be one of those who bear "branded on their bodies the marks of Jesus."

I beg of you to remember this in the inner battlefields of your own soul. See to it that no man shall ever cast at you the reproach "Ye have not yet resisted unto blood, striving against sin."

Remember it in the broader field of human institutions and society wherever the power of evil must be faced and fought. If you get into that fight you will have to take your share of hardship. Set your face against the evil in the world around you and you will soon find that the evil is some other man's preference,

or profit, or pleasure. If you try to make exploiters quit exploiting they will strike back. If you antagonize profitable sin, profitable sin will set out to "get you." Paul found that out in Philippi. He attacked illegitimate profits and illegitimate profits saw to it that he was arrested, beaten with stripes, and thrust into stocks in an inner prison. Without the shedding of some one's blood you never get very far in either the remission or cessation of sin. A man whose business it is to go up and down our land, and whose attitude toward Princeton is harshly critical, said in my hearing sometime ago. "The thing I cannot understand is why so many men coming from such a hide-bound, straight-laced and narrowly evangelical institution as Princeton Seminary are men of social vision, men who grasp the social implication of the Gospel, men who are fighting against evil conditions, able and willing to apply the Gospel effectually to social needs." He need not have been surprised. A great department of instruction is not always indispensable in producing such men. Those great men of social vision, John Calvin and John Knox, were not products of a department. One man with a burning heart, with the compassion of Christ in his soul, with accurate knowledge of his day and its needs, can set on fire a whole generation of outgoing men. If my friend was correct in his observation there is one thing of which I am certain, the men of whom he spoke bore scars. There is no other way. If you would be not only good preachers, good evangelists, good pastors, but also good soldiers of Christ Jesus, you must, you *must* take your share of suffering.

III. And now one word more. Though brief, it too is a trumpet blast, "Preach the word," the central word that is the power of God unto salvation to every one that believeth. The world will soon be ready for that word as it has never been ready since Christ went to Calvary. What are they saying over there across the water? There are old men, there are multitudes of women, even children, who seeing the gallant youth of their lands marching off to the front and then so many of them coming back whose bodies have been broken and whose blood has been shed, while so many others lie out there on the battlefields very still and quiet, cry out, "They are dying for us, we live because they die, we are redeemed by their precious blood." O my brethren, never before has so much of the

world known that sacrifice, expiation, atonement are not words, but awful realities. It is mockery to offer the shallow, the sentimental interpretations of the Cross to such a world. It is ready for deep things, ready for the great texts, the texts and themes that strike us dumb, ready to be taught anew that "One died for all," "who His own self bore our sins in His body on the tree." In his story of "Garibaldi and the 1000," Trevelyan tells how Garibaldi, no longer young, face to face with an enemy of vastly superior numbers, entering a contest where defeat meant death, was held spell-bound by a reveille which the one bugler of his little company was sounding down the village streets in the early morning. "Listen," he cried, "I have heard it before, bring the bugler here." The bugler was soon in his presence. "Yes," he said, "I learned that reveille up in the Alps in the last year of the campaign. It is the reveille of the victory at Como." "Good!" said Garibaldi, "Always sound that one. Do you understand? Do not forget." To you I say, sound the reveille of the victory of Calvary, Always sound that one. It will raise the dead. Put a trumpet to your lips, without apology or hesitation or compromise, go up and down through this holy land of ours, or whithersoever God shall direct your pathway, and proclaim "It is He, Christ Jesus, not Zeus, not blind fate nor iron law, not Odin nor Thor, but Christ Jesus that died, yea rather that was raised from the dead, who is at the right hand of God,—who is on the Throne of the Universe."

And now abideth these three words

"Stir up the gift,"

"Endure hardship,"

"Preach the Word,"

and the greatest of these is "Preach the Word."

The Alumni Dinner

At the meeting of the Alumni Association, following the graduating exercises, on Tuesday, May 8th, the following officers were elected to serve for the ensuing year:

President, Rev. John McDowell, D.D.,

'95

Vice-Pres., Rev. Malcolm J. MacLeod,
D.D., '90

Sec'y,

Rev. Harold McA. Robinson, '04

Treas. Rev. Charles R. Erdman,
D.D., '91

Additional members of the Executive
Committee:

Rev. Henry E. Cobb, D.D.,
'88

Rev. Charles L. Candee, '98

Rev. J. S. Armentrout, '08

After-dinner Speeches were delivered
by

Rev. Wm. H. Roberts, D.D., President of the
Association

Rev. J. Ross Stevenson, D.D., President of the
Seminary

Rev. John McDowell, D.D., President-elect of
the Association

Rev. Wallace Radcliffe, D.D., for the Board
of Directors

Rev. Edward M. Deems, D.D., for the Class of
'77

Rev. William R. Huston, for the Class of '87

Rev. Wm. Porter Lee, D.D., for the Class of
'92

Rev. Robert Bonner Jack, for the Class of '97

Rev. Theron Lee, for the Class of '07

The following recommendations, offered by
the Executive Committee, were adopted:

First. That the arrangements made by the
Executive Committee through the President
of the Association for an Alumni Dinner on
May 21, at the Hotel Adolphus, Dallas, Texas,
in connection with the General Assembly, be
approved.

Second. That Alumni meetings be held in
connection with the meetings of the Synods,
where practicable.

Third. That the Association pledge itself to
do all in its power to assist in raising the ad-
ditional endowment now sought for the Semi-
nary.

Fourth. That the following Alumni Com-
mittee on Endowment be elected: Chairman,
Rev. Charles R. Erdman, D.D., '91; Rev. John
McDowell, D.D., s'95; Rev. Lewis S. Mudge,
D.D., '95; Rev. William L. McEwan, D.D.,
'85; Rev. William H. Roberts, D.D., LL.D.,
'73; Rev. T. S. McWilliams, D.D., '89; Rev.
F. H. Stevenson, '11; Rev. Alexander Alison,
Jr., '99, with additional members from St.
Louis, Denver and the Pacific Coast to be ad-
ded by the President and the Secretary of the
Association, in conference with the President
of the Seminary.

Meeting of the Directors

The regular meeting of the Board of
Directors was held on Monday, May
seventh. The following extracts from
the minutes are of great interest:

"The following recommendations of the
Curriculum Committee were adopted:

That this Committee, in conference with the
Faculty, be authorized to engage a Lecturer
on Religious Education for the ensuing year,
at a cost not to exceed five hundred dollars
(\$500), provided that this amount may be
raised without draft upon the funds of the
Seminary.

That in view of the need for more exercise
in sermon composition and the delivery of ser-
mons, and in Bible reading in the pulpit on
the part of the students, temporary assistance
be provided in the Homiletics Department, at
a cost not to exceed fifteen hundred dollars
(\$1,500) a year; on condition that the Alumni
Association shall assume responsibility for the
amount necessary; and the Board hereby re-
quests said Association to adopt measures, as
in its judgment may seem wise, to raise \$1,500
for this purpose.

The following resolution was adopted:

RESOLVED, That this Board of Directors
being of opinion that the moneys derived, and
to be derived, under the Will of William Bor-
den should be used for missionary purposes;
RECOMMEND to the Board of Trustees that
all such moneys derived, and to be derived,
shall be set aside and held as a special fund
to be called the William Borden Fund, which
shall be kept invested and the income there-
from alone be used for missionary education
and the care of returned missionaries while
on furlough, unless and until such further or-
der be made with respect thereto."

Seminary Needs

The Directors, Trustees and Faculty
unitedly appeal to the friends of Prince-
ton Seminary to make provision for the
following needs:

1. A dining hall and social center.

Economic changes have made it im-
possible to maintain the existing board-
ing clubs without financial loss, and there
has been a growing demand for a center

in which the students may meet for friendly and spiritual intercourse that will be productive of Seminary unity and efficiency.

2. The enlargement of the Reference Library building.

The present buildings are inadequate to house the valuable library which has been accumulating for many years and the new books which must be added, nor does it provide necessary space for administrative purposes and for seminar rooms. The most approved plan is to enlarge the old reference library building. This will not mar its architectural beauty.

3. A Department of Missions.

It is proposed to erect a hall for furloughed missionaries who wish to avail themselves of the special educational opportunities provided in Princeton and at the same time be in residence with their families. There is also needed an endowment for the chair of Missions. What is now contemplated was suggested by the General Assembly in 1830 and the need is more evident today than it was then.

4. At the last meeting of the Seminary Directors it was decided to make provision for special instruction in religious education and secure an assistant in the department of Homiletics so that the students may have a more thorough drill in sermonic preparation and delivery. The Alumni Association decided to appeal to our graduates to make this instruction financially possible.

Seminary Alumni at the General Assembly

At the meeting of the General Assembly the following Princeton men represented the several Boards of the Church: Dr. Halsey and Rev. Hall and Trull, Foreign Missions; Dr. John Dixon, Home Missions; Dr. Gaston, Freedmen;

Dr. Holden, Church Erection; Dr. Henry, Publication and Sabbath School Work; President Stevenson represented the Evangelistic Committee; Dr. Radcliffe gave the report on the work of Chaplains in the Army and Navy; Dr. Beach the report on Work on the Continent of Europe; Rev. H. L. Bowlby, the Committee on Sabbath Observance; Drs. Loetscher, Zenos and Roberts gave addresses on the Four Hundredth Anniversary of the Reformation. The following Princeton men are members of the new General Education Board: Drs. Loetscher, Finney, Russell, Mudge, Barr, McEwan.

The Alumni of the Seminary in attendance at the General Assembly were guests of the Trustees on Monday evening, May 21st at the Adolphus Hotel. One hundred and eighteen were present. Several prominent Alumni could not be present on account of Assembly business. Moderator Chapman and Mrs. Chapman were special guests. Addresses were made by President Stevenson, Moderator Chapman, John Foreman of India; Frank P. Gilman, of Hainan, China; Secretary Louis E. Holden; President Rendall; Dr. J. William Smith, Warren, Pa.; William Henry Roberts; Henry Branch, H. L. Bowlby and Wallace Radcliffe. All the addresses aroused great enthusiasm. The deepest interest in the plans of the Seminary was manifested and the singing of college songs which reverberated throughout the corridors of the Hotel was a most enjoyable feature.

The Day of Prayer for Colleges

As appointed by the General Assembly the Day of Prayer for Colleges was observed by the Seminary on the fourth Thursday of February. All the usual Seminary exercises were suspended and services were held at 10 o'clock in the

morning, at three in the afternoon, and at seven-thirty in the evening. The speaker at all of these services was the Rev. John R. Davies, D.D., pastor of the Bethlehem Presbyterian Church of Philadelphia. On no similar occasion in previous years has the attendance been so large nor the interest so sustained, nor the impression more abiding. The Seminary is deeply indebted to Doctor Davies for the great service rendered on this occasion.

The Stone Lectures

The Lectures on the L. P. Stone Foundation were delivered during the week of March 25th by Kerr Duncan Macmillan, B.D., S.T.D., President of Wells College. The title of the course was "Protestantism in Germany" and the general theme was the origin and history and results of the Territorial system of Church Government in the Protestant States of Germany.

The first lecture gave some account of the high and even superstitious regard for Luther and his writings in Germany since the Reformation, and showed that even to-day his name and authority are appealed to by every party in German Protestantism in support of its own principles, and in particular, that Luther's alleged views have lately been made the basis of a defence of the prevailing system of the subordination of the Churches to the State.

The lecturer then dealt specifically with Luther's early views of the priesthood of all believers and particularly with the problem whether this was to him a purely religious doctrine in the narrower sense or whether he thought it should exhibit itself in the outward forms of the Church and in the active social life of believers. It was shown by quotations from Luther's writings that he strongly favored a congregational organization in which the power should be vested in the members who should have the right to appoint and depose their own officers and generally to arrange their own affairs. It was pointed out that many congregations did actually proceed to organize along these lines, and that there seemed to be good prospects for the erection

even of national churches on broadly democratic lines.

The second lecture described the abandonment of congregational self-government and gave the reasons for it. The growing power of the princes in Germany was one of them, but of more importance were Luther's comparative lack of interest in system and organization and his willingness to accept any arrangement which would permit the Gospel to be preached in its purity. His experiences with the peasants in the Peasants' War, the Anabaptists and some self-governing congregations also made him distrustful of the common man and led to his calling upon the civil ruler to perform for the present, until the people should be educated, the duties of bishops.

The third lecture sketched the rapid establishment of the State Churches under the control of the civil rulers, and gave some account of the machinery of church government, the visitors, superintendents and consistorial courts, and of the absolute power wielded by the princes in church matters. The power was not established without opposition from the congregations, the clergy and the nobility, but these were effectively subdued about the beginning of the seventeenth century. As an instance of the forces at work and as one of the events pregnant with significance, the attempt of John Sigismund to impose Calvinism upon Brandenburg and Prussia, and the resulting compromise whereby the Hohenzollerns remained Calvinists, and their subjects Lutheran, received special attention.

The fourth lecture gave a brief account of the theories of Church Government developed during the next two centuries, namely the Episcopal theory according to which all the powers of the bishop or pope have devolved upon the princes; the Collegiate theory which, following the principles of the Law of Nature, found the ultimate authority in the congregation, and the Territorial theory which lodged all authority in the prince by virtue of a tacit or expressed compact between the people and ruler. It was shown also that these theories had little or no effect upon the life of the Church, but that the individual princes continued to rule over it and to interfere in its affairs very much as they pleased, with the result that within a very short period the church might enjoy the greatest possible freedom in respect to teaching as under Fred-

erick the Great and be dragooned by a special court into adherence to a prescribed path as under his successor.

The fifth lecture dealt with developments in Prussia in the nineteenth century, particularly with the enforced union under Frederick William III, the introduction of the royal liturgy into all churches, and the means used by the king and his ministers to bring the churches to submission. Some account was then given of the reaction under Frederick William IV, and the more liberal developments which culminated in the granting of a new constitution in 1873, whereby the congregations are organized and allowed a restricted share in their own local government.

The sixth lecture was devoted to an estimate of the results of this system. In regard to the clergy it was pointed out that they lacked such support as was found in the hierarchical organization of the Roman church or the congregational and synodical courts of the Calvinistic churches. They were rulers over their parishes and subject to their superintendents and patrons. The extraordinary demands of the patrons and their deleterious effects upon the Church were also mentioned as another cause of the antagonism between pastor and people, and of the low standard set by the clergy for themselves. They were treated as peasants by the lesser nobility and behaved as lords toward their parishioners. Pietism and Rationalism combined to overthrow this state of affairs, and progress has been made in the nineteenth century, but much remains yet to be done.

In regard to the people it was pointed out that they had been robbed of all congregational life and all that this means in the way of self-discipline and training in toleration and self-government. Moreover, they regarded their pastor as a penal officer of the government and judged both Christianity and the government by him. One result of this has been that in times of religious revival like Pietism, the people have not found their needs satisfied in the Church, but have sought to withdraw and establish separate churches. Another is that a great mass of the people like the French of the eighteenth century condemn Church, State and religion together, and work for the overthrow of all.

The connection between the suppression of all manifestation of religious activity in the congregations and the cultivation of an in-

ward piety was pointed out and reference made to the formal development of subjective theology from the time of Schliermacher to the present,—culminating in the grotesque but logically consistent 'German God.'

In conclusion the question was raised why the German Protestants in remarkable contrast with the Calvinists had not demanded and obtained ecclesiastical and political liberty. The lecturer did not attempt to answer it fully, but said one reason was that the Germans from the time of the Reformation have not been trained to the high sense of personal responsibility before God, which has always been a characteristic of Calvinism, but have been allowed by the doctrines and the constitution of their Church to throw responsibility upon their superiors and to measure sins in terms of law.

The lectures will be published shortly in book form, by the Princeton University Press.

Lectures on the L. P. Stone Foundation have been an important feature in the life of Princeton Seminary since the establishment of the Foundation in 1878. The list of lecturers in former years includes among others such notable men as Dr. R. S. Storrs; Dr. William M. Taylor; Dr. Robert Flint; President Mark Hopkins; Dr. James F. McCurdy; Dr. George T. Purves; Dr. M. W. Jacobus; Dr. Abraham Kuyper; Dr. Willis J. Beecher; Dr. James Orr; Dr. George F. Wright, and Dr. Herman Bavinck.

The lecturers are always secured for several years ahead. The list of prospective lecturers is: for 1917-18, President E. D. Warfield, D.D., of Wilson College; 1918-19, Professor Visser of Holland; 1919-20, Rev. J. O. Boyd, Ph.D., of Paterson, N. J., formerly a member of Princeton Seminary Faculty.

The income from the Foundation has accumulated so as to allow for the arrangement of an additional course consisting of three lectures, during the years 1917-18, and 1918-19. For the first of these years Professor E. C. Caldwell,

D.D., of Union Theological Seminary, Virginia, will be the lecturer, and for the second, Professor W. L. Phelps, Ph.D., of Yale University.

City Visitation

During the current year the students of the Middle Class, in accordance with the arrangements for them by the Board of Directors, have, under the direction of Professor J. Ritchie Smith, D.D., made four over-Sunday visits each to New York and Philadelphia to study the religious activities of the city. All make written reports to Professor Smith on their visits and a verbal report to the class is made by several men each week.

The Session of 1917-18

The one hundred and sixth session of the Seminary will be formally opened by exercises in Miller Chapel on Thursday morning, September the twenty-seventh, at eleven o'clock. It is hoped that the members of all the classes will be present. It is to be noted that this year the day of opening is to be on Thursday instead of Friday, as has been the custom in previous years. On Wednesday afternoon, new students are expected to meet the Registrar for matriculation, in the parlor of Hodge Hall, at their convenience, between the hours of nine and four. On the same day at three o'clock in the afternoon in Hodge Hall parlor, students will draw for rooms. The schedule of regular lectures and recitations will go into effect on Thursday afternoon. Extra-curriculum and graduate courses will begin during the first week in October. All requests for information or for extra copies of *The Bulletin*, should be addressed to the Rev. Paul Martin, Registrar, Princeton, New Jersey.

Library

The Librarian reported to the Trustees that during the past year that 206

bound volumes had been presented to the Library and 1070 were added by purchase, these together with 445 pamphlets which had been bound make the total number of bound volumes 103,427. The pamphlets were increased by 847 and now number 34,858.

The conference Committee, appointed by the Board of Trustees for the consideration of the enlargement of the Library, have approved of plans for a very considerable enlargement of the old building, making a beautiful and imposing structure that will house 300,000 volumes and give increased accommodation for administrative purposes, an exhibition room, a spacious reading room and six seminar rooms for special work under the professors. The plans were made by the well known architects, Messrs. Day & Klauder, of Philadelphia, who are the architects of the new dining halls of Princeton University. To carry out our new plans will require \$350,000. We have everything necessary but the money.

Since the issue of the November Bulletin the Library has received the following books for the Alumni Alcove: from Prof. C. R. Erdman, '91, *The Gospel of John*, Philadelphia, 1916; from Rev. J. A. Milburn, '86, *Everyman's World*, New York, 1916; from Prof. W. H. Johnson, D.D., '94, *The Christian Faith under modern Searchlights*, New York, 1916, and from Rev. J. E. Park, '03, *The Children's Bread*, Boston, 1916, besides a number of pamphlets which have been most welcome.

Professor Sleeth in Princeton

During two weeks of January, it was the privilege of the Seminary to welcome Prof. George M. Sleeth, Instructor in Elocution at Western Theological Seminary, Pittsburgh. Professor Sleeth gave daily instruction in elocution, and also delivered lectures and Bible readings

each evening. His presence and assistance were greatly appreciated by Faculty and students alike.

Reciprocity with the University

The Committee on Conference with the Trustees of the University in respect to fees for Seminary students taking graduate courses or other lectures in the University reported that a mutual agreement had been reached by which all fees will henceforth be remitted, save only the fee for the degree itself.

Faculty Notes

The Seminary was represented by the President at the inauguration of President Warfield of Wilson College, and at the conference on Religious Education in Philadelphia under the auspices of the Presbyterian Board of Education; by Rev. W. B. Sheddan at the Country Life Conference in New York under the auspices of the Y. M. C. A., and by Prof. John D. Davis, D.D., at the Memorial Service to President Francis Brown of Union Seminary.

During the past winter President Stevenson has visited the following cities where he has preached or made addresses: Pittsburgh, Pa., Chautauqua, N. Y., Hinsdale, Mass., Elberon, N. J., Easton, Pa., New York City, Wilkes-Barre, Pa., Dutch Neck, N. J., Aurora, N. Y., Buffalo, N. Y., Scranton, Pa., Philadelphia, Pa., Baltimore, Md., Ann Arbor, Mich., Detroit, Mich., Auburn, N. Y., New Haven, Conn., Lancaster, Pa., Trenton, N. J., Germantown, Pa., Newark, N. J., Pottstown, Pa., Lawrenceville, N. J., Hightstown, N. J., Cincinnati, Ohio, Dallas, Texas, Pennington, N. J., Alma, Mich., Rochester, N. Y., Newburgh, N. Y., Catsauqua, Pa.

He is a member of the special committee co-operating with the Y.M.C.A. War-Work Council and has charge of the selection of speakers for the different training and concentration camps.

Professor Loetscher attended the session of the General Assembly at its meeting in Dallas, Texas, as a delegate from the Presbytery of New Brunswick.

Dr. Warfield's Conference Addresses published last autumn under the title of *Faith and Life* have been very kindly received by the

reviewers. The *Expository Times* says of the book: "It contains something like forty 'Conferences,' and each conference is a study and application of a strong text of Scripture. Out of the abundance of his great learning and out of the certainty of his faith, Dr. Warfield speaks unhesitatingly and he is well worth listening to. The work is all 'experimental' and the preacher handles the word with such dexterity that it searches the heart and conscience." Professor T. C. Johnson says in *The Union Seminary Review* of it: "It contains forty-one addresses. They are brief but masterly expositions of as many passages of Scripture. . . . It is hard to see how such addresses could fail to stir any man with a spark of spiritual life in him, to a stronger love for God, for His truth, and for His ways." It is characterized by *The North Western Christian Advocate* as "a thoroughly helpful book by one who shows himself to be at once scholar and saint." "Every chapter," says *Christian Work*, "contains fresh suggestive thought and words of timely counsel, such as it is given but to few men to provide for their readers." "No one but a great Christian who is also a great theologian, could have written such addresses as these," says *The Presbyterian*. "They abound," says *The Presbyterian Banner*, "in illuminating theses, apt illustration and helpful application." "To us personally," says *The Christian Intelligencer*, "they are worth their weight in gold."

The book has been printed from type in a limited edition. When the copies on hand are exhausted there will be no reprinting. Those who desire to procure it would do well not to delay in doing so. Its price is two dollars, and it will be sent postpaid on receipt of the price by the publishers, Longmans, Green and Company, Fourth Avenue and Thirteenth Street, New York.

Since the issue of the autumn number of *The Bulletin*, Professor Warfield has published the following articles: "Some Thoughts on Predestination," in *The Christian Workers Magazine* for December, 1916; "God our Father and the Lord Jesus Christ," in *The Princeton Theological Review* for January, 1917; "The New Testament Terminology of Redemption," in *The Princeton Theological Review* for April, 1917; "Christianity and Mysticism," in *The Biblical Review* for April, 1917.

Professor Erdman, during the months of the winter and spring, completed his twenty-third

year of Sunday Afternoon addresses at the Pennsylvania Railroad Department of the Y. M. C. A., Philadelphia. During the early weeks of January, he delivered courses of lectures on the Bible in Mobile, Ala., in Meridian, Miss., and Laurel, Miss. During the Seminary year he preached ten Sundays in Philadelphia, and conducted services on two Sunday nights in the Garrick Theatre. He also preached in Princeton University, in New York City; Mercersburg Academy, Harrisburg, Pa.; Lancaster, Pa.; Westchester, Pa.; Choate School, Wallingford, Conn.; Lafayette College, Rutgers College, University of Virginia, Northfield Seminary and Mt. Hermon School, Mass. Professor Erdman also spoke at the State Christian Endeavor Convention, the State Y. M. C. A. Convention, and the State Brotherhood Convention of New Jersey. He delivered addresses in Boston, Trenton and New York, and before the Presbyterian Ministers' Association in Philadelphia. Among his summer engagements are the conferences at Northfield, Mass.; Montreat, N. C.; and conferences to be held in July under the auspices of the Presbyterian Synod.

Dr. J. Ritchie Smith has been called to Harrisburg a number of times during the year. In October he preached Sunday evening at the celebration of the 100th anniversary of the Sunday School of Market Square Church. In February he was called to the sad duty of conducting the funeral services of Mrs. Harry E. Ulrich. He welcomed her to the church, married her, admired her Christian character, and thought that she would make an admirable pastor's wife. May 15th Dr. Smith preached the sermon at the installation of Raymond A. Ketchledge as pastor of the church just organized at Camp Hill, a suburb of Harrisburg. The next evening he offered prayer at the ordination of Harold H. Baldwin as pastor's assistant of Pine St. Church, Harrisburg. During the year Dr. Smith has preached in Washington, D. C.; Philadelphia; Lancaster, Pa.; Trenton, N. J.; Reading, Pa.; at Rutgers College, and Lawrenceville School and elsewhere. He has written four papers on great Expository preachers Robertson, Spurgeon, McLaren and Parker, for the Christian Educator; a paper on Repentance for the Westminster Teacher; and on Giving, for the Missionary Review of the World. On October 17th, as President of the Board of

Trustees, he presided at the inauguration of Dr. E. D. Warfield as President of Wilson College. In March he attended the meeting of the Executive Commission of the Western Section of the Presbyterian Alliance at Columbia, S. C., and spoke on Christian Unity at a dinner given to the delegates. On the way home he spent a Sunday in Richmond, Va. as the guest of Dr. W. W. Moore, and preached in the Second Presbyterian Church in the morning, and in the Seminary Chapel at night, and conducted evening prayers at the Seminary on Monday. In January he was one of the lecturers during the Convocation Week of the Theological Seminary of Bangor, Maine. Lectures were given by Ex-President Taft, Professor William Lyons Phelps of Yale, and Professor H. E. Fosdick of Union Seminary, New York City. Dr. Smith's themes were: 1. The Preacher and His Message. 2. The Man. 3. The Message. 4. An Old Testament Example—The Book of Ecclesiastes. 5. A New Testament Example—The Apostle Paul. He has promised to speak at the vesper service of the Peekskill Military Academy on Sunday, June 3d.

Mr. Sheddan, Assistant Librarian and Lecturer on Rural Church, has supplied the following churches since October 1, of last year: Union Church, Lancaster County, Pennsylvania; First Church of Asbury Park, New Jersey; Third Church of Trenton, New Jersey; Fourth Church of Trenton, New Jersey; since February he has been the regular supply of the First Church of Salem while the pastor has been laid aside by ill-health. He has been leading the prayer meetings in the Third Church of Trenton since the middle of January. He attended and took part in the Rural Life Conference of the Y. M. C. A. and the Y. W. C. A. at New York City in November and the Conference on Rural Problems held by the New Jersey Agricultural College at New Brunswick in December.

Alumni Notes

The Rev. Joseph C. Kelly, '64, has moved from Greensburg, Pa., to Sunbury, Pa.

The Rev. William T. Wilkins, '66, of Trenton, Ont., Canada, retired from the active ministry last fall, after fifty years of service. He had been pastor of the Trenton Church for thirty-three years, and for twenty-five years was clerk of the Kingston Presbytery.

The Rev. James M. Douglass, '67, of Fort Morgan, Colo., recently accepted a call to the church at Holdrege, Neb.

The Rev. Henry C. Thomson, D.D., '67, has moved from Jacksonville, Fla., to Los Angeles, Cal.

The Rev. P. H. K. McComb, D.D., '68, has gone from Washington, D. C., to Poughkeepsie, N. Y.

The Rev. Ira S. Dodd, '70, after a pastorate of thirty-three years, was made pastor emeritus of the Riverdale Church, New York, at the close of 1916.

The Rev. James F. McCurdy, Ph.D., LL.D., '71, who is now professor emeritus of the University of Toronto, has taken up his residence at 255 Fort Washington Ave., New York.

The Rev. William C. Rommel, '72, after recovering from an attack of pneumonia, is residing at Redlands, Cal.

The Rev. Minot S. Morgan, '75, was released from the church at Elwood, N. J., April 17, 1917, by the Presbytery of West Jersey, after a pastorate of sixteen years.

The Rev. John Fox, D.D., '76, has resigned from the Board of Foreign Missions after twenty-three years service.

The Rev. John E. Lloyd, D.D., '77, recently retired from the pastorate of the Reformed Church of Flatbush, N. Y.

The Rev. Henry van Dyke, D.D., LL.D., '77, late minister to the Netherlands, is expected in this country soon. According to the press he was to receive the degree of doctor of civil law from Oxford University before leaving England.

The Rev. Frank O. Ballard, D.D., '78, resigned the Memorial Church of Indianapolis, Ind., early in the year.

The Rev. James M. Farrar, D.D., '78, began to serve the Fort Washington Reformed Church of New York City as stated supply in April.

The Rev. Robert E. Flickinger, '78, moved from Fort Lawson, Okla., to Rockwell City, Ia., recently.

The Rev. Frank J. Mundy, D.D., '78, has resigned the West Hollywood Church, Hollywood, Cal.

The Rev. E. Morris Fergusson, '86, is now General Secretary of the Maryland Sunday School Association and resides in Baltimore.

The Rev. Putnam Cady, D.D., '88, recently accepted a call to the first Church of Kingston, N. Y.

The Rev. William E. Bryce, D.D., '89, of Ashland, O., has accepted a call to the church at Winter Haven, Fla.

The Rev. Samuel P. Barackman, '90, was elected moderator of the New Jersey Presbytery of the U. P. Church at its spring meeting. He has just left the Summit Avenue U. P. Church to become pastor of the U. P. Church at West New York, N. J.

The Rev. Louis E. Holden, D.D., '91, has suffered the loss of his wife, who died Jan. 28, 1917.

The Rev. Daniel C. Jones, D.D., '91, was installed pastor of the church at Neenah, Wis., Sept. 26, 1916.

The Rev. Robert M. Labaree, '94, is serving the First Church of Asbury Park, N. J., as acting pastor.

The Rev. David S. Hibbard, Ph.D., '96, has returned from the Philippines and is settled in Fredonia, Kans.

The Rev. Samuel W. Steckel, '97, has resigned the Falls of the Schuylkill Church, Philadelphia.

The Rev. William I. Campbell, '98, was elected moderator of the Presbytery of Washington City at its meeting in April.

The Rev. J. Walter Cobb, '98, has moved from Chattanooga, Tenn., to Stamp, Ark.

The Rev. Lester M. Conrow, '98, was installed pastor of the church at Greencastle, Pa., Dec. 12, 1916. He had been stated clerk of the Synod of New England since its organization.

The Rev. Henry B. Hostetter, '98, began work as pastor of the Third Church of Fort Wayne, Ind., with this year.

The Rev. William H. Dyer, '99, was recently installed pastor of the church of Blackwood, N. J.

The Rev. Marshall Harrington, Ph.D., '99, has resigned the church of Dansville, N. Y., and has begun his work as Secretary of the Committee on Evangelism of the Synod of New Jersey.

The Rev. Joseph McNeill, '99, of Estes Park, Mont., has become pastor of the church at Three Forks, Mont.

The Rev. E. Ray Simons, '99, was elected moderator of the Presbytery of West Jersey at its spring meeting.

The Rev. Frederick Diehl, '00, of the P. E. Church, has accepted a call to the Church at Rocky Mount, Va.

The Rev. Roy C. Dobson, '00, has resigned the church of Highland Park, Ill.

The Rev. Edwin P. Lawrence, '00, recently accepted a call to the Kenilworth Church of Portland, Ore.

The Rev. John Mitchel, '00, was elected moderator of the Presbytery of Huntingdon at its spring meeting.

The Rev. Minot C. Morgan, '00, was recently released from the Central Church of Summit, N. J., that he might accept a call to the Fort Street Church of Detroit, where he has already gone.

The Rev. Benjamin Thomas, '00, recently accepted a call to the church at Cedarville, N. J.

The Rev. James W. Counterline, D.D., '01, has gone from Santurce, Porto Rico, to Sioux City, Ia.

The Rev. Harry T. Graham, '01, began his pastorate of the Westminster Church, Indianapolis, Ind., May 1, 1917.

The Rev. Joseph Z. Faivre, '03, recently accepted a call to the church of Amity, Md.

The Rev. William MacLeod, '03, was inducted to the Macainsh Church, Lochgelly, Scotland, Nov. 22, 1916, going there from Whiting Bay, Scotland.

The Rev. W. Hays Topping, '04, of Norristown, Pa., has accepted a call to the South Yonkers Church, Yonkers, N. Y.

The Rev. Paul Stratton, '06, was released from the Dayspring Church of Yonkers, N. Y., at the close of last year, to accept a call to the State Street Church of Schenectady, N. Y.

The Rev. Bernard J. Brinkema, '07, was elected moderator of the Presbytery of Northumberland at its spring meeting.

The Rev. J. Norris McDowell, '07, was released from the church at Collingswood, N. J., April 17, at his own request.

The Rev. James S. Armentrout, '08, has entered on his duties as Director of Teacher Training and Adult Bible Class Work, in connection with the Board of Publication and S. S. Work, Philadelphia.

The Rev. Clarence H. Benson, '08, was installed pastor of the Bethlehem Church, Buffalo, N. Y., Jan. 25, 1917.

The Rev. William R. Houston, s'08, resigned the church at Susquehanna, Pa., at the close of last year.

The Rev. John W. Lewis, '08, has resigned the First Church of Waynesburg, Pa. His address is 2226 Hershell St., Jacksonville, Fla.

The Rev. John L. Winnemore, '08, was installed pastor of the church at Gorham, N. Y., in December, 1916.

The Rev. Benjamin F. Faber, '09, has recently become the assistant pastor of the Woodward Avenue Church of Detroit.

The Rev. W. Douglas Buchanan, '10, was released from the North Church of St. Louis, Mo., in February, that he might accept a call to the First Church of Kansas City, Kans.

The Rev. Arthur J. Dressler, '10, has moved from Bennet, Neb., to Nelson, Neb.

The Rev. Stanley H. Jewell, '10, has gone from Piedmont, Mo., to Barton, Md.

The Rev. Roy E. Vale, '12, was installed pastor of the Second Church of Knoxville, Tenn., Feb. 18, 1917.

The Rev. Hilton R. Campbell, '13, was installed pastor of church at Allenford, Ont., Canada, May 1, 1917, going there from Emporium, Pa.

The Rev. Raymond S. Hittinger, '14, was installed pastor of the Walnut Street Church of Bath, Pa., March 13, 1917.

The Rev. Melvin C. Jacobs, '15, became pastor of the Salem Church of Washington College, Tenn., at the close of 1916, and holds the chair of Bible and Greek in Washington College.

The Rev. José Osuna, '15, was released from the church of Anasco, Porto Rico, in April, to take the chair of Bible and Religious Work in the Polytechnic Institute of San German, P. R.

The Rev. T. Stacy Capers, '16, was installed pastor of the First Church of Maywood, N. J., March 7, 1917.

The Rev. Samuel Farley, '16, of Collingwood, Canada, and Miss Mabel McLean Bentley were married on May 9, 1917, at St. Martin's, New Brunswick, Canada.

The engagement of the Rev. Ernest T. Janvier, '16, to Miss Margaret Spurgeon, of Germantown, Philadelphia, is announced. Mr. Janvier will continue his studies at the University of Pennsylvania for the degree of Ph.D. for another year, and then will take up his work in India.

The Rev. Mebane Ramsay '16, has gone with the Princeton University contingent for religious work among the soldiers of the Allies.

The Rev. Samuel Clarence Henderson, '17 was married on May 31, 1917, at Bradentown, Florida, to Miss Laura Wyman.

The Rev. Edward G. Seel, '17 was married on May 31, 1917, at Bradentown, Florida, to Miss Miriam A. Rood. The address of Mr. and Mrs. Henderson and Mr. and Mrs. Seel is Instituto Ingles, Santiago, Chile, South America.

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